CARY EDITION 908

A SECOND PEOPLE'S MASS

By

DOM GREGORY MURRAY

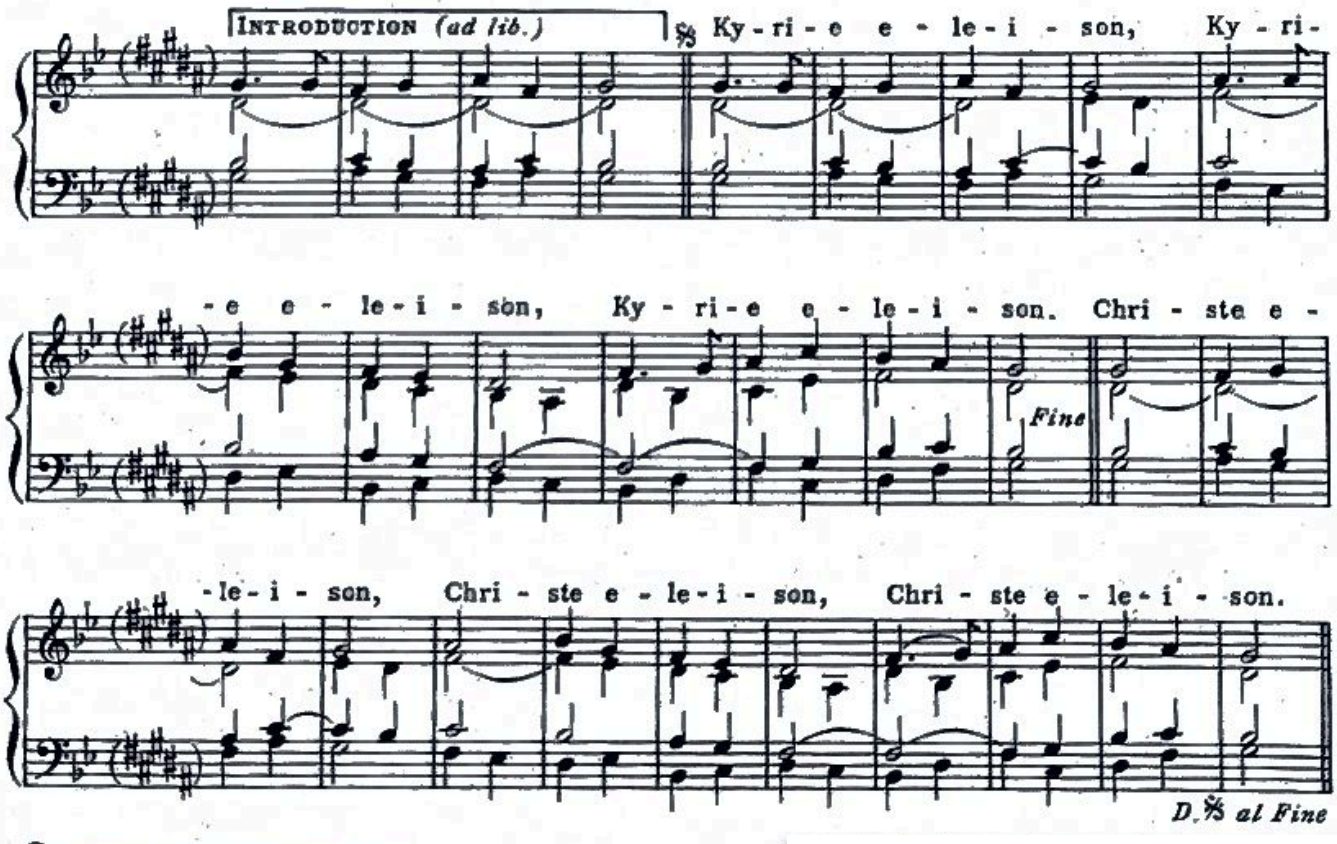
A SECOND PEOPLE'S MASS has been written and published in response to repeated requests from those who have found its predecessor ("A People's Mass") of practical value. The object of "A People's Mass" was to provide a setting of such simplicity and musical obviousness as to encourage ordinary congregations, without vocal or musical pretensions, to take their rightful share in the singing of the specifically congregational parts of the Mass. That its object has been achieved in so many places where other methods had failed is no doubt due to the fact that it was (in the words of St. Pius X) "adapted to the powers" of those who were expected to sing it.

A SECOND PEOPLE'S MASS aims a little higher. Its tonality is modal and its melodic interest somewhat more varied. Nevertheless its rhythmic simplicity and limited vocal range are still "adapted to the powers" of an ordinary congregation, but (this time) of a congregation that has already "found its tongue."

The tempo (two beats in a bar) should be as reasonably brisk (especially in the Gloria) as the size of the building and the numbers of the singers allow. The Sanctus and Benedictus should be sung with great dignity and solemnity. The alternative key-signatures show how the Mass can be played at two different pitches to suit the singers. The Credo is the first plainsong setting from the Kyriale.

It is suggested that the entire Mass be sung by the whole assembly in unison, the choir assisting the congregation. Otherwise choir and congregation could sing alternate sections of the Gloria and Credo, uniting in each case for the final section.

Downside Abbey, Bath,
30 January 1958

KYRIE

INTRODUCTION (ad lib.)
Ky - ri - e e - le - i - son, Ky - ri -
- e e - le - i - son, Ky - ri - e e - le - i - son. Chri - ste e -
Fine
- le - i - son, Chri - ste e - le - i - son, Chri - ste e - le - i - son.
D.S. al Fine

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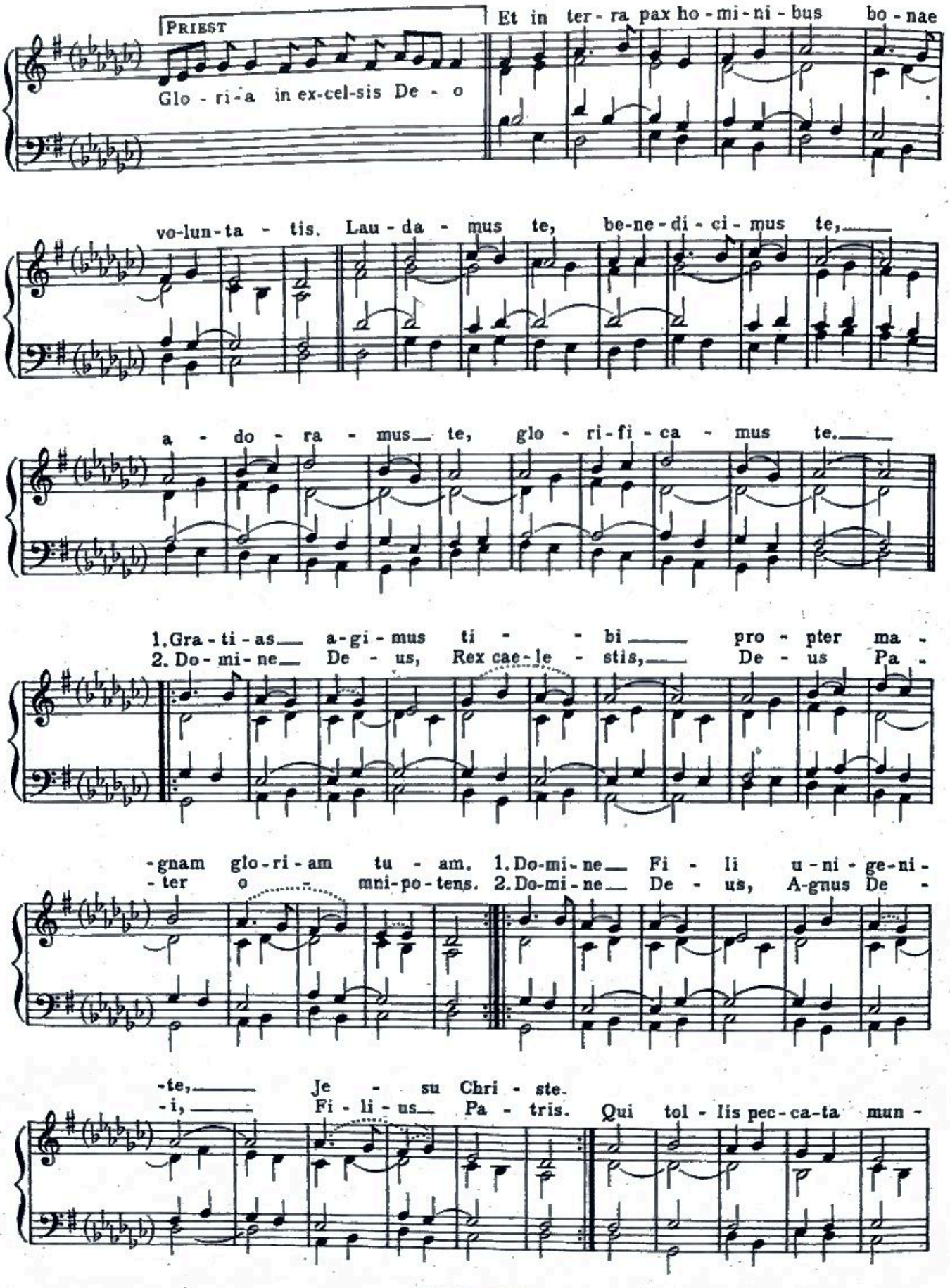
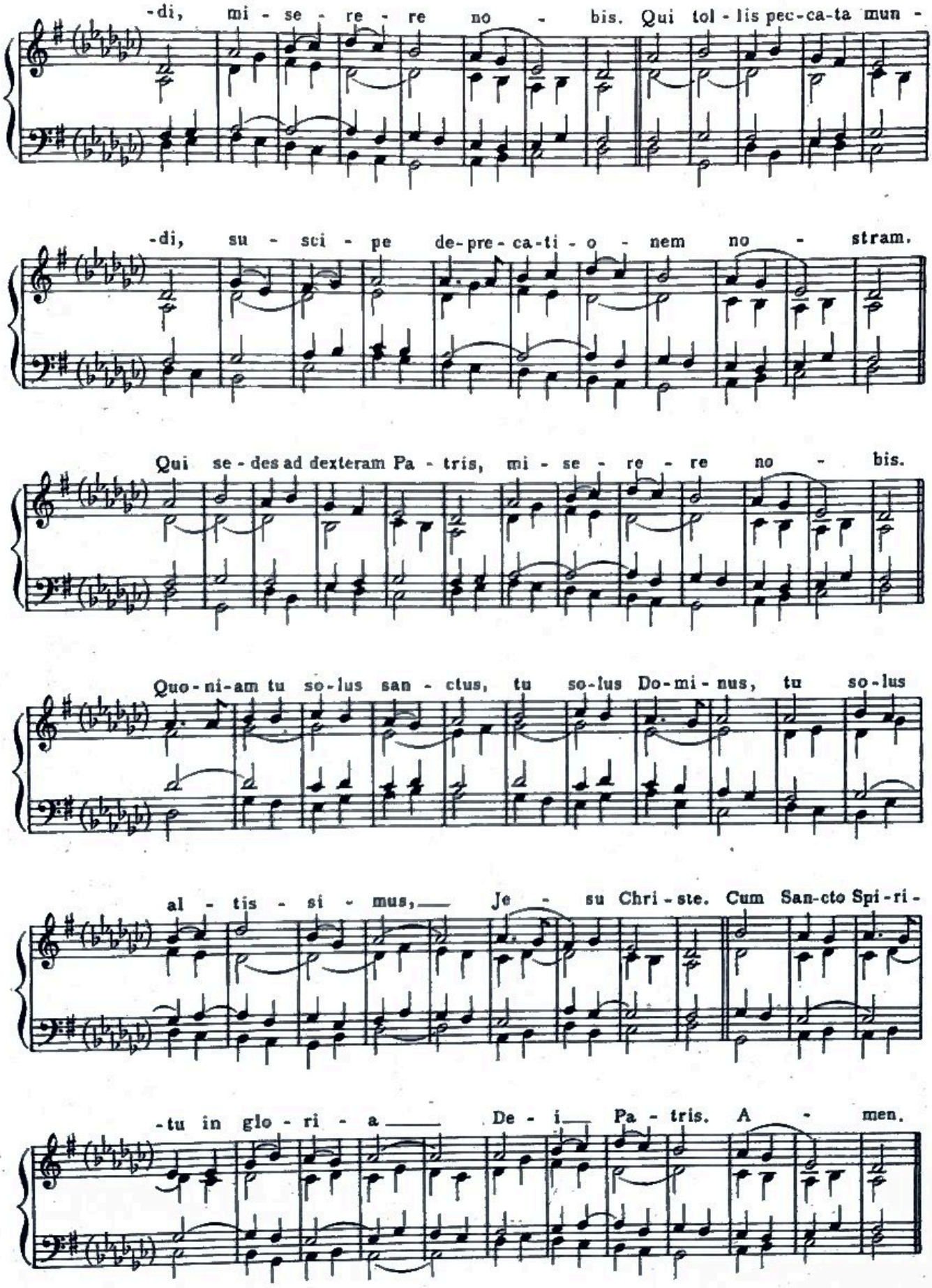
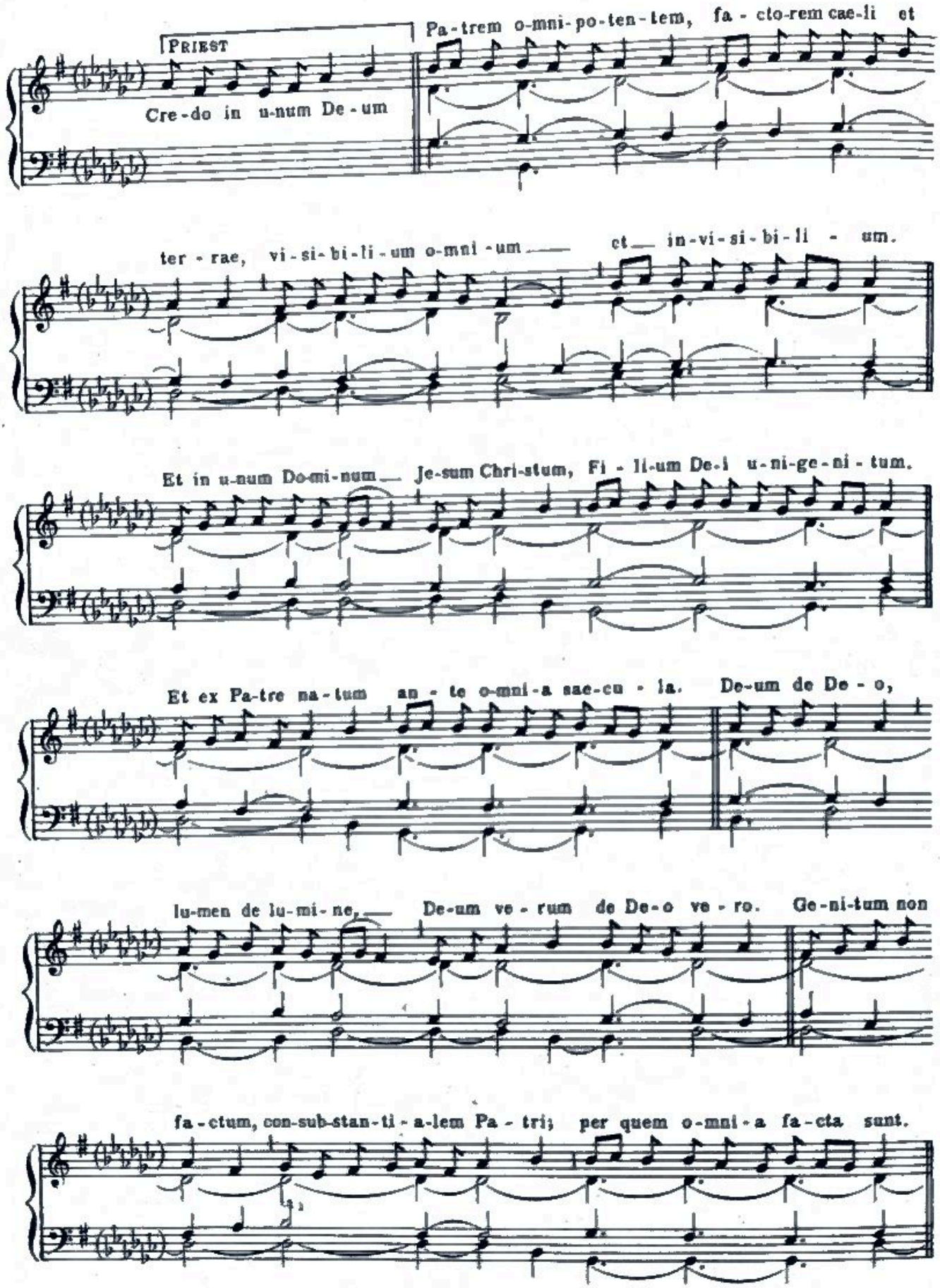
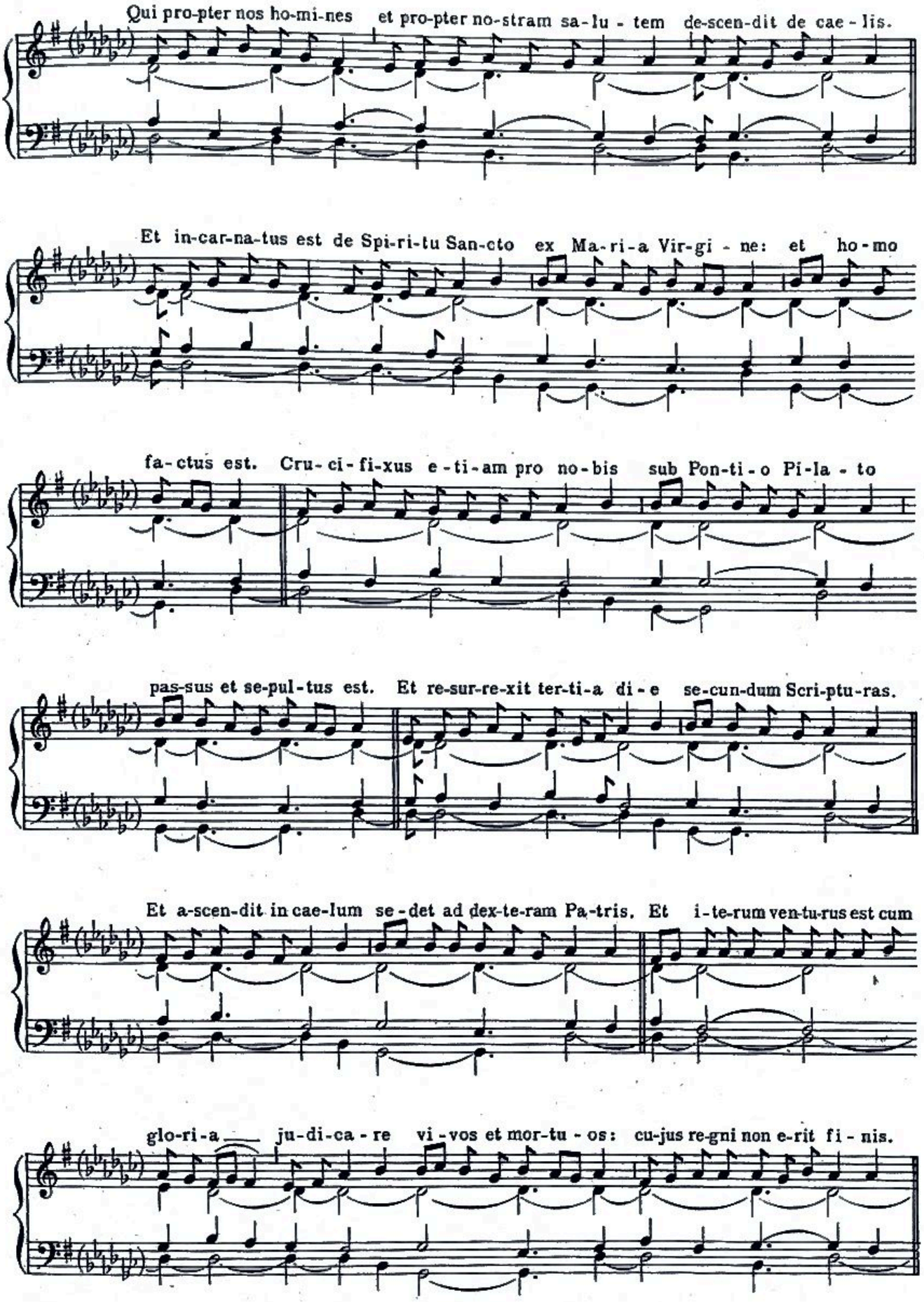
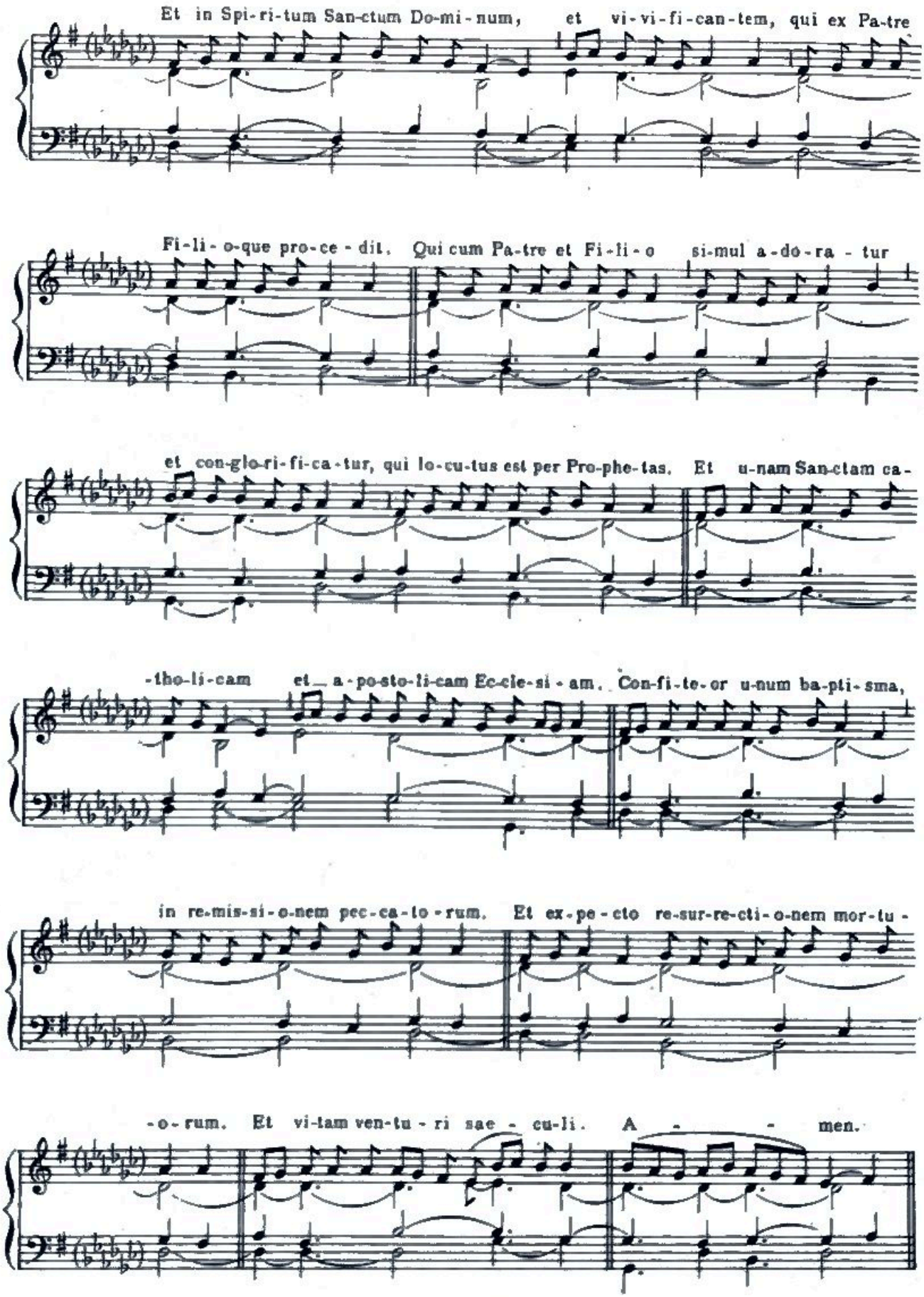
GLORIA

PRIEST
Glo - ri - a in ex-cel-sis De - o
Et in ter - ra pax ho - mi - ni - bus bo - nae
vo-lun-ta - tis. Lau - da - mus te, be-ne-di - ci - mus te,
a - do - ra - mus te, glo - ri-fi - ca - mus te.
1. Gra - ti - as a - gi - mus ti - bi pro - pter ma -
2. Do - mi - ne De - us, Rex cae - le - stis, De - us Pa -
-gnam glo - ri - am tu - am. 1. Do-mi - ne Fi - li u - ni - ge - ni -
- ter o mni - po - tens. 2. Do-mi - ne De - us, A-gnus De -
-te, Je - su Chri - ste.
- i, Fi - li - us Pa - tris. Qui tol - lis pec - ca - ta mun -

-di, mi - se - re - re no - bis. Qui tol - lis pec-ca-ta mun -
-di, su - sci - pe de-pre-ca-ti - o - nem no - stram.
Qui se - des ad dexteram Pa - tris, mi - se - re - re no - bis.
Quo-ni-am tu so-lus san - ctus, tu so-lus Do-mi-nus, tu so-lus
al - tis - si - mus, Je - su Chri - ste. Cum San-cto Spi-ri -
-tu in glo - ri - a De - i Pa - tris. A - men.

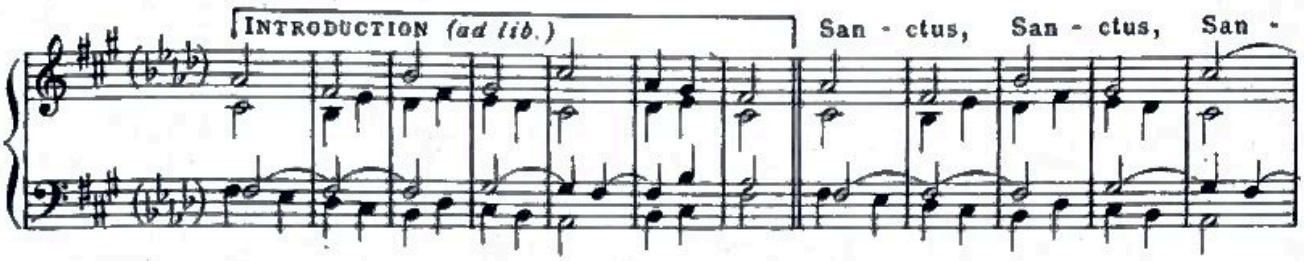
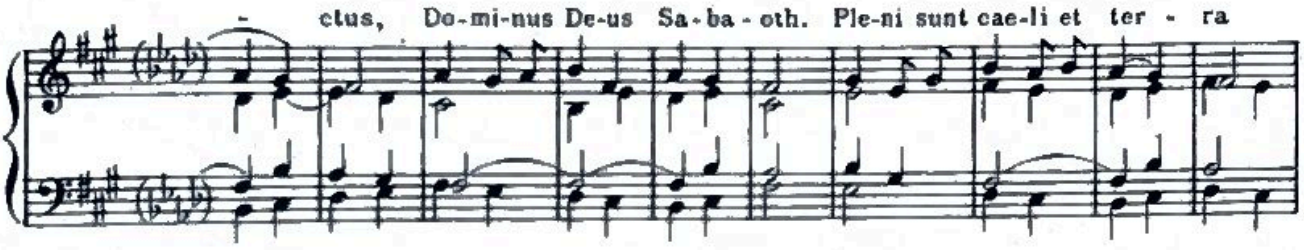
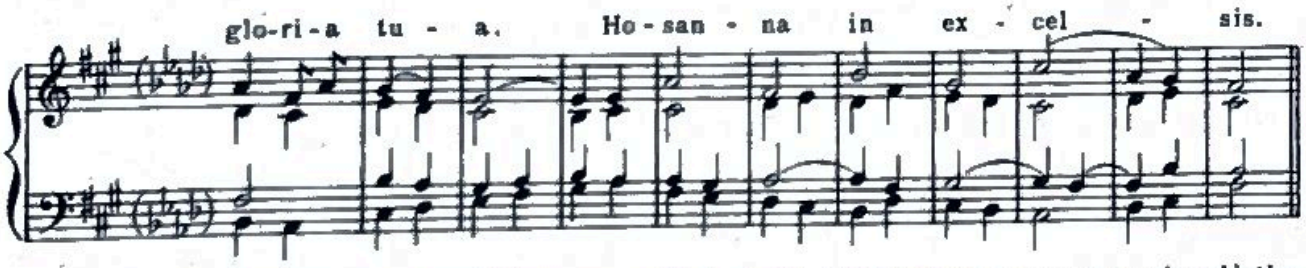
CREDO

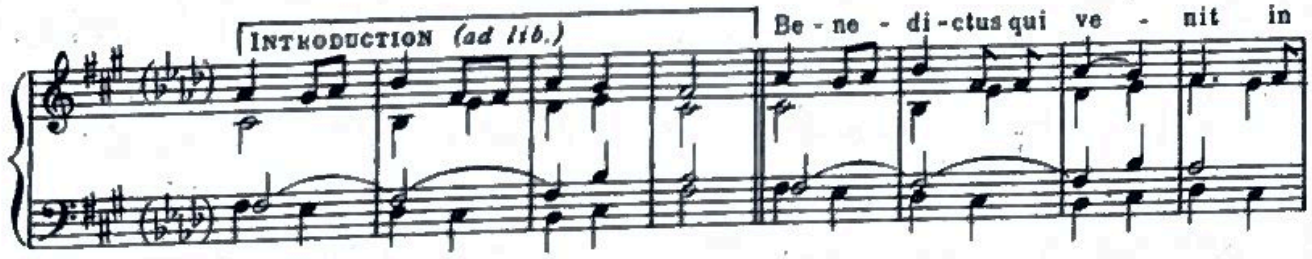
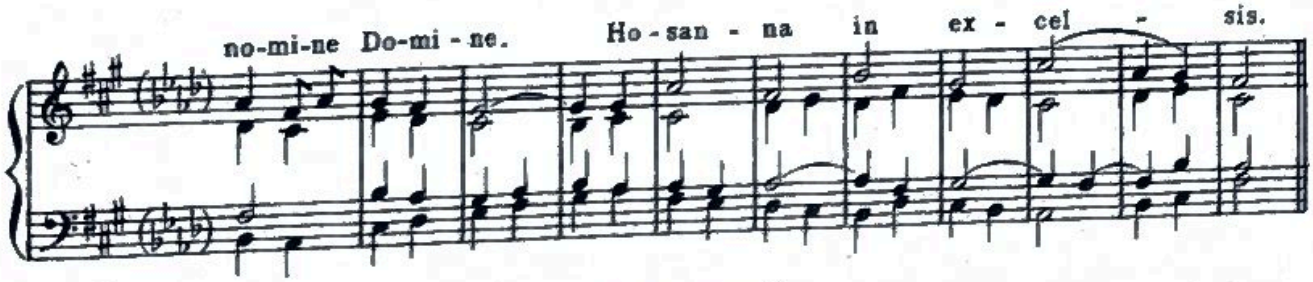

PRIEST
Cre-do in u-num De-um
Pa-trem o-mni-po-ten-tem, fa-cto-rem cae-li et
ter-rae, vi-si-bi-li-um o-mni-um
et in-vi-si-bi-li-um.
Et in u-num Do-mi-num Je-sum Chri-stum, Fi-li-um De-i u-ni-ge-ni-tum.
Et ex Pa-tre na-tum an-te o-mni-a sae-cu-la.
De-um de De-o,
lu-men de lu-mi-ne,
De-um ve-rum de De-o ve-ro.
Ge-ni-tum non
fa-ctum, con-sub-stan-ti-a-lem Pa-tri; per quem o-mni-a fa-cta sunt.

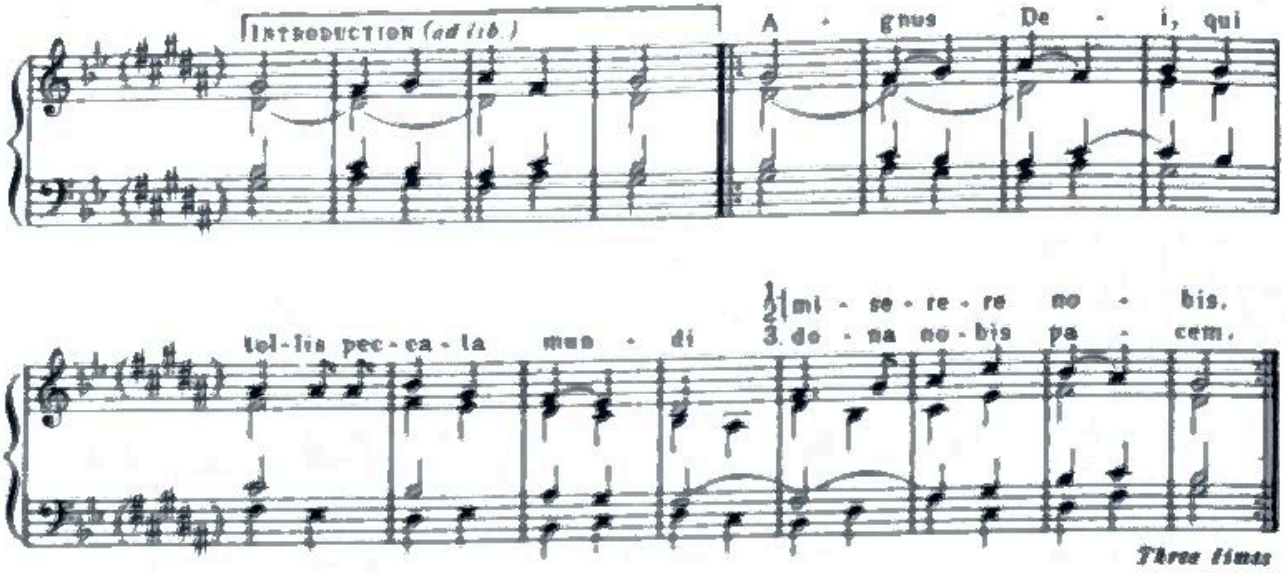

Qui pro-pter nos ho-mi-nes et pro-pter no-stram sa-lu - tem de-scen-dit de cae - lis.
Et in-car-na-tus est de Spi-ri-tu San-cto ex Ma-ri-a Vir-gi - ne: et ho - mo
fa-ctus est. Cru-ci-fi-xus e-ti-am pro no-bis sub Pon-ti-o Pi-la - to
pas-sus et se-pul-tus est. Et re-sur-re-xit ter-ti-a di-e se-cun-dum Scri-ptu-ras.
Et a-scen-dit in cae-lum se-det ad dex-te-ram Pa-tris. Et i-te-rum ven-tu-rus est cum
glo-ri-a ju-di-ca - re vi-vos et mor-tu - os: cu-jus re-gni non e-rit fi - nis.


Et in Spi-ri-tum San-ctum Do-mi-num, et vi-vi-fi-can-tem, qui ex Pa-tre
Fi-li-o-que pro-ce-dit. Qui cum Pa-tre et Fi-li-o si-mul a-do-ra-tur
et con-glo-ri-fi-ca-tur, qui lo-cu-tus est per Pro-phe-tas. Et u-nam San-ctam ca-
-tho-li-cam et a-po-sto-li-cam Ec-cle-si-am. Con-fi-te-or u-num ba-pti-sma,
in re-mis-si-o-nem pec-ca-to-rum. Et ex-pe-cto re-sur-re-cti-o-nem mor-tu-
-o-rum. Et vi-tam ven-tu-ri sae-cu-li. A - - men.

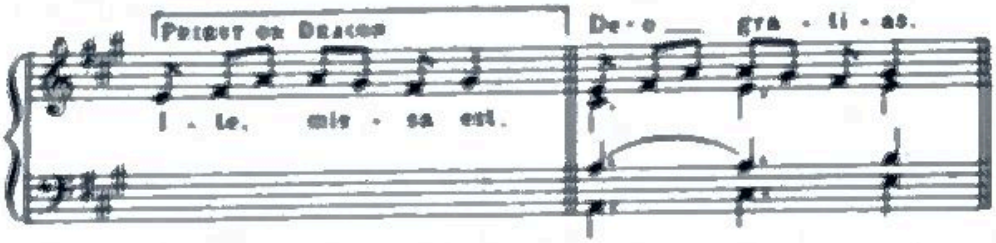
SANCTUS

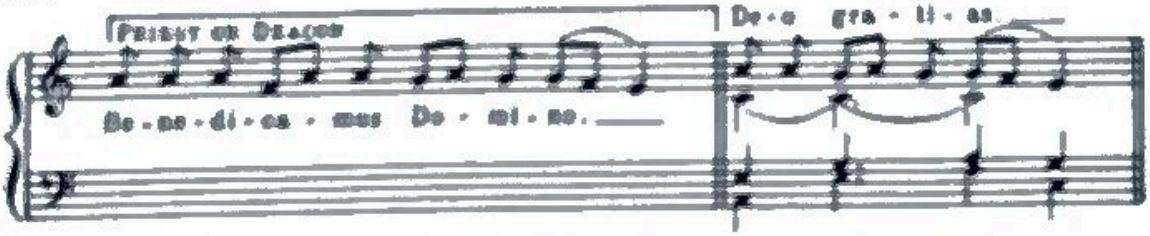
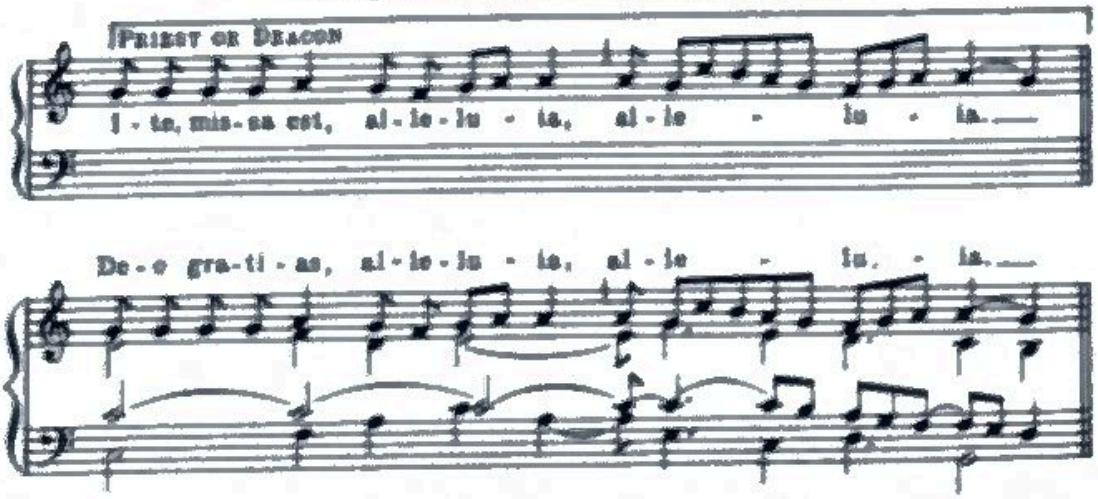
Note: If the Mass is sung without accompaniment, the Sanctus can follow the Preface without interruption simply by assuming that the Preface finishes thus:

Note: If the Sanctus and Benedictus are united as one chant (which is now permitted) the Introduction to the Benedictus is omitted.

BENEDICTUS

AGNUS



THE DISMISSAL



When the Gloria is omitted at Mass, 'Benedicamus Domino' is substituted for 'Ite, missa est' thus:

During Easter Week the following is sung: